THE

Primitive Rule

OF

REFORMATION

According to the

First Liturgy

OF

K. EDWARD VI. 1549.

Containing an EXTRACT of the Same,

So far as it is

Popishly Affected.

TOGETHER

With several Honourable Testimonials thereof from CHURCH and STATE, of that, and of Succeeding AGES.

AS ALSO,

The WISHES of several *Churches* and *Churchmen* of the *Reformation*, for Restoring the said *Liturgy* in PARTS.

——— *Antiquam exquirite Matrem*, Virg. Æneid.

With Allowance

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TO THE READER.

BEhold *the Spirit of the* First Reformers *in the* First Liturgy, *and compare it with the* later Liturgies *of* Succeeding Reformers, *and conſider how much* our Reformers *have varied from* Themſelves *at* Home! *Next, reflect upon* Calvin's *Cenſure of the ſame; that there were in it* Tolerabiles quædam Ineptiæ, *ſome Paſſable Fooleries; and compare it with the Senſe that* King, *and both the* Parliament *that* Enforced, *and that which* Repealed *it had of it, as well as Archbiſhop* Bancroft *and Mr.* Fox; *and ſee how much* our First Reformers *at* Home *have varied from* Thoſe Abroad!

If the First Reformers *indeed acted by no* Spirit *but the* Holy Ghoſt; *what ſhall we ſay of that Spirit by which* Calvin *acted, when he treated the Dictates of the Holy Spirit with ſo little Reverence, as to Style them,* Tolerable Fooleries? *And if in the Opinion of K.* Edward's Parliament, *the Compilers of the* First Liturgy *might lay claim to,* Viſum eſt Spiritui Sancto & Nobis; It ſeem'd good to the Holy Ghoſt and to Us: *How came the* Parliament *that* Repealed *it, to be* above *the* Holy Ghoſt, *and to aſſume to themſelves a Power to controul and alter his* Decrees, *in Repealing what themſelves confeſs'd, was according to* Gods Word, *and the* Uſages *of the* Primitive Church? *To be ſhort, if the* Spirit *which guided the Compilers of the* First Liturgy *was own'd no leſs than* Infallible; *how came it to give way to that* Fallible Spirit, *which has appear'd in all the Changes that have paſt from the* Succeeding Liturgies *down to the* Preſent? *For ſince the Church of* England *has paſs'd all along under the Name and Notion of a* Church by Law Eſtabliſh'd, *the* Rules *of* Reformation *have*

varied in proportion to the Fancy and Humour of the ſeveral reſpective Reformers *in Place and Power under each* Prince; *Nor have there been fewer* Churches by Law Eſtabliſh'd, *than* Turns *of* State: New Liturgies *and* New Bibles *becoming thus the* Regalia *of every* New King *in Succeſſion*; *and their* Reigns *diſtinguiſhed as much by theſe, as by* New Coines *and* Statutes: *The* Face *of* Religion *having ſuffered as many Changes as that of the* Civil Government; *inſomuch, as the ſame Queſtion may be admitted upon a juſt Compariſon of the* late *and* preſent Liturgies *with the* Firſt, *which was ſtarted of* Theſeus Ship, *that was* mended *ſo often, as it became a Problem to all the Wits of* Greece, *whether it was the* Same, *ſince none of the* Primitive Planks *remain'd.*

Religion *being left at this Uncertainty, men have wrote in the dark about* Popery *and the Church of* England, *without knowing either what* Popery *was, or what the Church of* England, *that being called* Popery *in the* later Reformations, *which was not in the* Firſt; *and that made the Church of* England *by* Modern Reformers, *which knew no ſuch Name in the* Beginning.

To clear theſe Points, is the Deſign of the following Papers, that is, of the Extract of K. Edwards *firſt* Liturgy, *and of the* Teſtimonials *annexed to it, in the nature of a* Licenſing *ſhall I ſay, or rather of* Hallowing *it, for they want but a little of raiſing it to as* Sacred a *Character as that of* Epiſcopacy *it ſelf, and of maintaining that* Liturgy *to be as much* Jure Divino, *as the* Biſhops *that were the* Compilers.

The Communion *in the* Rubrick *before the* Office, *is Styled the* Maſs, *and how well the Name agrees to it, may be gathered from the following Inſtances. The* Prieſt *is appointed to ſtand in the* Middle *of the* Altar, *with his* Back *towards the* People; *the* Veſtments *preſcribed the* Prieſt *are an* Albe *and* Tunicles *with a* Cope: *Beſides which, there is mention made of the* Paten *and the* Corporal,

poral, Utenſils *and* Ornaments, *now much better known to thoſe that aſſiſt at* Maſs, *than thoſe that go to* Common Prayer. *There is at the time of the* Communion, *an expreſs* Commemoration *of the* Dead, *even as the* Maſs *which it Copies in this particular, is declared to be a* Sacrifice *for the* Living *and the* Dead. *Nor do the Compilers content themſelves with this, but back this with an* Invocation *of* Angels. *And that the* Prieſt *and* Prayers *may not be in the* Popiſh Garb *alone, the very* Conſecrated Elements *appear in the* Popiſh Shapes, *of a* Wafer-Cake *and a* Mingled Chalice. *And what is more yet, they are* Conſecrated *by* Croſſing *them, much after the manner of the Beginning of the* Canon *of the* Maſs, *at the words,* Hæc Dona, hæc Munera, *&c. The* Communicants *are ordered to receive the ſame at the* Prieſt's Hand *in their* Mouths, *with ſuch a* Form *of Words, as are but the* Engliſh *of thoſe, with which all are* Communicated *at* Maſs *at this day; without the Additional Supply of,* Take this in Remembrance, *&c. to give it the contrary Turn of a bare* Commemoration.

Whether the other Offices, *are not as fair Copies of the* Breviary, *as this of the* Communion *is of the* Maſs, *may better appear from conſulting the* Extract *it ſelf where the* Reader *in the* Office *of* Baptiſm, *will meet with* Prayers *appointed for the Shifting of the* Water *in the* Font, *which are a kind of* Exorciſms *for* Diſpoſſeſſing *of the* Water, *in lieu of the* Antient Exorciſms *for* Dipoſſeſſing *of the* Baptized. *Nor do they ſtay here, but add the* Anointing *of the Perſon Baptiz'd, the* Chryſome, *and the* Croſſing *of him more fully in the* Popiſh *Mode, on the* Forehead *and the* Breaſt *together.*

They alſo add the Croſs *in* Confirmation, *and in* Matrimony: *In which* Office, *as alſo in that of* Viſitation *of the* Sick; *the* Apocryphal *Story of* Tobias *and* Sarah *the Daughter of* Raguel *is brought into a* Prayer, *though the* Benedicite *and the* Apocryphal Leſſons *ſtruggled hard to*

keep their Places in the laſt Liturgy, *after the* late Kings Reſtoration. *In the* Office *of the* Viſitation *of the* Sick, *they go as high as* Extreme Unction, *notwithſtanding the ſhy Inſinuation of* later Reformers, *that this was exerciſed in the Nature of a* Miraculous Gift, *and ſo determin'd with the* Age *of* Miracles. *Nay, what is more ſurprizing, they have rais'd it to the Dignity of a* Sacrament *in their* Prayer *upon* Adminiſtring *the* Oyles, *as far as an* Outward Viſible Sign, *and an* Inward Inviſible Grace, *will carry it for a* Sacrament. *Nor are we to forget the grave Comfort and Allowance, which the* Prieſt *is to give ſuch of the* Sick, *as* would, *but* cannot Communicate; *that upon exerciſing an* Act *of* Faith *upon the Merits of* CHRISTS Croſs *and* Paſſion, *ſuch have all the Right to and Advantages of a* Spiritual Communion. *A Term which is yet no Stranger to ſuch* * *Churches as open their Doors to all ſuch as* Communicate *in* Intention *and* Deſire, *though they ſtand not ſo fair for* Communicating actually. *But is chiefly remembred here for the ſake of ſuch as ſhut all* Spiritual Communicants *at once out of their* Churches, *leaving no Place in* Sacrament-time *for any, but the* Actual Communicants: *Although they provide them no better Entertainment, than that of a bare* Spiritual Communion.

Concil Trident. Seſſ. 22. cap. 6.

Laſtly, *To inſtance in no more; in the* Office *of* Burial *of the* Dead, *beſides direct* Prayers *for the* Dead, *ſuch was their* Extraordinary Charity, *as they furniſhed out over and above, an* Office *of ſet purpoſe, of* Communion *for the* Dead. *Now if we ſpeak the Language of that* Liturgy, *as well as of the* Statute *that enforc'd it, of K.* Edward's Injunctions Injunct. 21. Communions *are no more than* Maſſes: *And if ſo, we have gain'd this point; that* Maſſes *for the* Dead, *as Scandalous as they ſound in the Ears of* late Reformers, *were not only more Innocent, but highly approv'd of and enjoyn'd by the* Firſt Reformers. *Nor did they oblige others, to more than they practiſed themſelves, if* Stow *ſays true, who tells us,* That on *June* 19. (1547.) a *Dirge* was Sung

in

in every *Pariſh Church* in *London*, for the *French* King late Deceaſed (*viz. March* 22. laſt paſt) Alſo the Church of S. *Paul* being hanged with *Black*, and a Sumptuous *Herſe* ſet up in the *Choire*, a *Dirge* was there Sung, and on the next Morrow, the Archbiſhop of *Canterbury*, aſſiſted of *Eight Biſhops*, all in Rich *Miters*, and other their *Pontificlas*, did Sing a *Maſs* of *Requiem*. *Thus* Stow *in his* Chronicle, *in the Life of* Edward VI. K. *Henry* II

Upon the whole matter it appears, that ſuch Doctrines and Practices as now paſs for Popiſh, *were in the Beginning of the* Reformation, *eſteem'd no other than the genuine Doctrines and Practices of the Church of* England, by Law Eſtabliſhed. *As for Inſtance, that of* Communion in One Kind, *at leaſt in ſome Caſes of Neceſſity; for ſo much appears from the Statute of* 1 Edw. VI. *Requiring that* Sacraments *be commonly* Adminiſtred *in Both Kinds, if Neceſſity* does not require *otherwiſe: By which it is evident, that they took it for no* Precept *to Communicate in* Both Kinds, *for no* Neceſſity *can lye to break a flat* Precept. *Nor does it leſs appear, from the* Rubrick *in the* Liturgy, *which ſays, notwithſtanding the* Diviſion *of the* Wafer-Cake, *men are not to take it, that* CHRIST *is* more *in the* whole, *and* leſs *in the* leſs. *For if* CHRIST *be* whole *in every* Particle *of the* Hoſt, *certainly he is* whole *in the* whole Hoſt; *and by conſequence, if he be* whole *in* each kind, Communion *in* One Kind *cannot be called truly* Half *a* Sacrament: *To this we may add, that of* Invocation *of* Angels, *practiſed by* Cranmer, Ridley (*as* Invocation *of* Saints *was allowed by* Bilney *and* Latimer, *in their diſtinguiſhing between* Mediators *of* Redemption *and* Interceſſion, *and granting that the* later *might be* Prayed *to, as ſuch* Mediators. Foxes Acts and Monuments, *pag.* 462. 6 poſt Med. *and p.* 1312. ab init. *and p.* 1315. paulo ante med.) *The Doctrine of the* Maſs *being a* Sacrifice *for the* Living *and* Dead, *the Practices of* Wafer-Cakes, *mingling* Water *with* Wine, *and Conſecrating*

ſecrating the Elements *with* Croſſing, *of* Oyle *in* Baptiſm, *of* Chryſomes, *of* Exorciſms, *of the* Croſs *in* Confirmation *and in* Marriage, *of* Extreme Unction, *and the Doctrine of the* VII. Sacraments; *as well as the Practices of* Dirges, Maſſes *of* Requiem, *and* Prayers *for the* Dead.

Since the Firſt Reformers, *and their* Heirs *have thus unfortunately divided in their Accounts of* Popery, *what ſhall we ſay has occaſion'd the Difference? Is* Popery *changed, or the* Reformation? *Aſſuredly, there are no* New Poperies, *for if there were, that bold Demand ſo often made, to aſſign the* Age *in which any of their* Errours *entred, had long ſince received an Anſwer. It remains then, that there Are, and Have been* New Reformations: *I know it uſes to be ſaid for theſe* New Reformations *upon the* Old, *That the Caſe of the* Firſt Reformers *reſembl'd that of Men proceeding out of a dark* Cave, *and conſequently the* Light *by which they acted, ſuch as the* French-men *calls,* Entre Chien & Loup, *not ſufficient to mark a* Dog *from a* Woulf; *which cannot but be very grateful News and an unſpeakable Comfort to all their* Flock *at once, Since it ſeems it is an even Wager, whether they are All* Damned *or* Saved: *As it paſſes a profound Complement upon the* Reformation *and* Reformers, *ſhall I ſay, or the* Holy Ghoſt *by which they Acted; who it ſeems had Taught them that* Prayer *for the* Dead, Chryſomes *and* Extreme Unction, *were* agreeable *to the* Word *of* God, *and to the* Uſages *of the* Primitive Church, *and that the* Maſs *was brought by them,* even to the very Uſe as CHRIST left it, as the Apoſtles uſed it, *and* as the Holy Fathers delivered it; *Until ſuch time, as* Calvin *forſooth had better inſtructed the* Reformers, *that I may not ſay the* Holy Ghoſt, *that the ſame were Reliques of the* Popiſh Leaven, *and as ſuch to be left out of the* New Liturgy, *which came out* three years *after* Anno 1552. *As they were accordingly.*

(*Holy Table Name and Thing.p.*93

So it was, that the Firſt Reformers *had the ill luck to venture on the work of* Reformation, *without conſulting the* Oracle

Oracle of the Reformation: *And* Calvin *taking pet that they advis'd with the* Holy Ghoſt *rather than with* Him; *what could the Church of* England *do leſs, being thus unhappily in the good Mans Diſpleaſure, but to Court his Favour, fairly lay aſide the* Holy Ghoſt's Liturgy, *to make way in good Manners for Mr.* Calvin's. *Till in the end, after ſo many* New Liturgies, *they came to have* None *at all. For it is very obſervable, that the more the Church of* England *has enlarg'd her* Phylacteries *and made broad her* Fringes, *the more ſhe has betrayed her* Nakedneſs, *her* Diſſenters *having ſtill increaſed upon her, in proportion to her multiplying her* Liturgies: *For as by changing her* Old Liturgies *for* New, *ſhe loſt the Company of the* Old Papiſts *to Court the* Old Non-conformiſts, *ſo by changing theſe again for* Newer, *at length ſhe loſt, even the Company of the* New Non-conformiſts. *Nor is the Succeſs to be wondred at; for if men once came to be ſo bold as to find fault with the* Firſt *which was the* Work *of* God, *much more would they venture to be bolder with the* Later, *which were own'd to be but the* Works *of* Men. *If the* Firſt Reformers *were in the* Wrong, *what Aſſurance have we, ſay the* Diſſenters, *that the* Later *who boaſt not the ſame* Holy Spirit, *are in the* Right? *Or if the* Firſt *were ſo* Blind, *as to ſpy but* ſome Errors *of* Popery; *who knows whether their* Heirs, *who are but the* Blind led by the Blind, *have diſcover'd* all *the* Errors *of the* Reformation? *Since the ſame Fate attends all* later Reformations *upon the* Firſt, *which uſes to follow the Attempts of curing the* Streams *where the* Spring *is* Impure, *or of ſupporting a* Building, *whoſe* Foundation *is in the* Sands. *For the ſelf ſame Reaſons and Motives, which the* Firſt Reformers *of* Popery *make uſe of to colour* Schiſm *their from the Church of* Rome, *theſe* Reformers *of the* Reformation *ſerve themſelves of to colour their* Schiſm *from the Church of* England; *concluding in ſuch Caſes, that if the* Primitive Reformation *be not the* Pureſt, *that cannot fail to be ſo, which*

is

is the Lateſt. *For if it appear'd an Error in the* Firſt Reformation *to uſe* Prayers for the Dead, *after diſclaiming* Purgatory *which brought them in*; *what was it leſs in the* Later *to practiſe* Bowing *to the* Altar, *and enjoyn* Kneeling *at the* Communion, *after renouncing* Tranſubſtantiation, *which occaſion'd* Both: *For which is the greater Soleciſm, to offer* Prayers *for thoſe that* need them not, *or to give* Divine Honour *to what* deſerves it not?

Whether the Firſt Reformers *would have taken the* Teſt, *is perhaps as great a Queſtion, as whether thoſe that have* taken *the* Teſt, *would have received their* Liturgy: *For upon a juſt Compariſon of the* Primitive Liturgy *with the* Preſent, *the Caſe will be found much the ſame with that of* Apelles *his two* Pieces. *For that great* Maſter *having expoſed an* Original *of his to the publick View of the gazing Crowd, they were not more concerned to hit all the pretended* Blots *which he made, than he was to* Reform *them all in another* Piece *that he prepared accordingly*; *which by being* Reformed *ſo often, proved ſo monſtrous a* Libel *on his Art, as the* Reformers *laughing at their* own Picture, *no leſs than the* Artiſt *himſelf*; *he was obliged in his own Defence to produce the* Original, *and the* Reformation *together, crying out,* Hanc ego feci, iſtam Populus, This *is* my Picture, *and* That *is* Yours. *And were the* Firſt Reformers *alive again that made the* Old Liturgy, *I perſwade my ſelf, they would make themſelves as Merry with the* New *one, if they were not ready to diſmiſs them* Both *with the ſame pleaſant Application.*

AN

AN EXTRACT OF THE First Liturgy OF King EDWARD VI.

Set forth *May* 1549. in the Third year of K. *Edward*'s Reign; (whoſe Compilers were *Cranmer*, *Ridley*, &c. Several of *Foxes* Martyrs) ſhowing how far it was *Popiſhly Affected*.

In the Communion Office.

THe *Supper of our Lord*, and the *Holy Communion*, commonly called, *The Maſs*. (Fol. CX.)

The Name of *Maſs*.

Rubrick, Upon the Day, and at the Time appointed for the Miniſtration of the *Holy Communion*, the *Prieſt* that ſhall Execute the Holy Miniſtery, ſhall put upon

him the *Veſture* appointed for that Miniſtration,
Albs and *Tunicles* with a *Cope*. that is to ſay, a *White Albe plain*, with a *Veſtment* or *Cope*; and where there be many *Prieſts* or *Deacons*, then ſo many ſhall be ready to help the *Prieſt* in the Miniſtration, as ſhall be requiſite. And ſhall have upon them likewiſe the *Veſtures* appointed for their Miniſtry; that is to ſay, *Albes* with *Tunacles*. (*Ibid.*)

Rubrick, Then ſhall the *Miniſter* take ſo much *Bread* and *Wine* as ſhall Suffice the Perſons appointed to Receive the *Holy Communion*, laying the
Paten and *Corporal*. *Bread* upon the *Corporas*, or elſe upon the *Paten*; or in ſome other Comely thing prepar'd for that Purpoſe: And putting the *Wine* into the *Chalice*, or elſe into ſome fair or convenient *Cup* prepar'd for that Uſe, (if the *Chalice* will not ſerve;) putting
Wine and *Water*. thereto a little pure and clean *Water*. (*Fol.* CXIIII.)

Prayer.

And here we do give unto thee, moſt high Praiſe and hearty Thanks, for the wonderful Grace and Vertue declar'd in all thy *Saints* from the Beginning of the World: And chiefly in the
Commemoration of our *Lady*. Glorious and moſt Bleſſed Virgin *Mary*, Mother of thy Son *Jeſu Chriſt* our Lord and God, and in the *Holy Patriarchs*, *Prophets*, *Apoſtles*, and *Martyrs*, whoſe Examples, (O Lord,) and Stedfaſtneſs in thy Faith and keeping thy Holy Commandments, grant us to Follow: We Commend unto thy Mercy, O Lord, all other thy *Servants* which are *Departed* hence from us, with the *Sign* of *Faith*, and do now reſt in the *Sleep* of *Peace*; Grant un-
Prayer for the *Dead*. to them we beſeech thee, thy *Mercy* and everlaſting *Peace*; and that at the day of the *General*

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Resurrection, We and All They which be of the *Mystical Body* of thy *Son*, may altogether be set on his *Right-hand*, and hear that his most joyful Voice, *Come unto me, O ye that be Blessed of my Father, and possess the Kingdom which is prepared for you from the beginning of the World.* (Fol. CXVI.)

The *Minister* Consecrates the *Elements*, with *Crossing* them at the Words, *Bless and Sanctify these thy Gifts and Creatures of* Bread *and* Wine, *that they may be unto us, the* Body *and* Blood *of thy dearly beloved Son Jesus Christ.* (*Ibid.*)

The Elements Consecrated with the Cross. *Hæc Dona, hæc Munera.*

Prayer.

And although we be Unworthy, through our manifold *Sins*, to offer unto thee any *Sacrifice*; yet we beseech thee to accept this our bound en Duty and Service; and command these our *Prayers* and *Supplications*, by the *Ministry* of thy Holy *Angels* to be brought up into thy *Holy Tabernacle*, before the sight of thy *Divine Majesty*, (*Fol. CXVIII.*)

Invocation of Angels.

Rubrick, And when he delivers the Sacrament of the *Body* of *Christ*, he shall say to every one these words.

The Body of our Lord Jesus Christ which was given for thee, preserve thy Body and Soul unto Everlasting Life.

Corpus Domini nostri Jesu Christi *custodiat Animam tuam in vitam Æternam.*

And the *Minister* delivering the *Sacrament* of the *Blood*, and giving every one to *Drink once*, and no more. shall say,

The Blood of our Lord Jesus Christ which was shed for thee, preserve thy Body and Soul unto everlasting Life. (*Fol.* CXVIII.)

Rubrick, For avoiding of all matters and occasion of Dissention, it is meet that the *Bread* prepar'd

Wafer-Cakes. for the *Communion*, be made through all this Realm, after *one Sort* and *Fashion*, that is to say, *Unleaven'd* and *Round* as it was *afore*; but without all manner of *Print*, and something more *larger*, and *thicker* than it *was*; so that it may be aptly divided in divers *Pieces*, and every one shall be divided into *two Pieces* at the least or more, by the Discretion of the *Minister*, and so distributed. And men must not think *less* to be Received in *Part*, than in the *Whole*; but in each of them, the *whole Body* of our Saviour *Jesus Christ*. (Fol. CXXI.) *Rubrick*, And although it be Read in Antient Writers, *That the People many years past, received at the* Priests hands, *the Sacraments of the* Body *of Christ in their* own Hands, *and* no Commandment *of Christ to the* contrary: *Yet for as much as they many times* Convey'd *the same secretly away*, kept it *with them, and diversly* abus'd it *to Superstition and Wickedness*; *least any* such thing *hereafter should be attempted*; *and that an* Uniformity *might be us'd throughout the whole Realm*: *It is thought convenient the People* commonly *receive the Sacrament of Christs Body in their* Mouths, *at the* Priests hands (*Ibid.*)

Christus *totus in tota & totus in qualibet parte Hostiæ*

The *Host* taken at the *Priests Hand* in their *Mouths.*

In the Office of Publick Baptism.

Rubrick, Here shall the *Priest* ask, *What shall be the Name of the Child*; and when the *God-fathers* and *God-Mothers* have told the *Name*, then he shall make a *Cross* upon the *Childs Forehead* and *Breast*, saying,

The *Forehead* and *Breast* signed in *Baptism.*

N. *Receive the Sign of the* Holy Cross, *both in thy* Forehead *and thy* Breast; *in token that thou shalt not be asham'd to confess thy Faith in Christ Crucified; and*

man-

manfully to fight under his Banner againſt Sin, the World and the Devil: And to continue his Faithful Soldier and Servant unto thy Lifes end. Amen.

And this he ſhall *do* and *ſay*, to as many *Children* as be preſent to be *Baptiz'd*, one after another, *Fol.* CXXVI.

Rubrick, Then the *Prieſt* ſhall take the *Child* in his Hands, and ask the *Name*. And naming the *Child*, ſhall *dip* it in the Water *thrice*; *Firſt*, dipping the *Right-ſide*; *Second*, the *Left-ſide*; the *Third* time dipping the *Face*, toward the Font, ſo it be diſcreetly and warily done. *Trina Immerſio.*

Rubrick, And if the *Child* be *weak*, it ſhall ſuffice to *pour Water* upon it, ſaying the aforeſaid words: *N. I Baptize thee*, &c. Then the *God-fathers* and *God-mothers* ſhall take and lay their Hands upon the *Child*, and the *Miniſter* ſhall put upon him his *Veſture*, commonly call'd the *Chryſome*, and ſay,

Take this White Veſture *for a Token of the* Innocence, *which by Gods Grace in this Holy Sacrament of* Baptiſm *is given unto thee: And for a Sign, whereby thou art Admoniſh'd ſo long as thou liveſt to give thy ſelf to* Innocence *of living: That after this tranſitory Life, thou mayeſt be partaker of the Life Everlaſting*, Amen. *Chryſome.*

Then the *Prieſt* ſhall *Anoint* the Child upon the *Head.* ſaying, *Oyl in Baptiſm*

Almighty God, the Father of our Lord Chriſt, who has Regenerate thee by Water, *and the* Holy Ghoſt; *and has given unto thee Remiſſion of all thy Sins; He vouchſafe to Anoint with the* Unction *of his Holy Spirit, and bring thee to the Inheritance of Everlaſting Life*, Amen. (*Fol.* CXXVIII.) *The*

The Close of the Office of Private Baptism.

Rubrick, The *Water* in the *Font* shall be chang'd, every Month *once* at least; and afore any *Child* be *Baptiz'd* in the *Water* so *Chang'd*, the *Priest* shall say at the *Font* these Prayers following.

Exorcisms.

O most Merciful God, our Saviour Jesu Christ, who hast Ordain'd the Element *of* Water *for the* Regeneration *of thy Faithful People; upon whom being* Baptiz'd *in the River of* Jordan, *the* Holy Ghost *came down in the likeness of a* Dove; *Send down we beseech the same thy Holy Spirit to Assist us, and be Present at this our Invocation of thy Holy Name. Sanctify* ✠ *this* Fountain *of* Baptism, *Thou that art the Sanctifier of* All Things, *that by the Power of thy Word, all those that shall be* Baptiz'd herein, *may be* Spiritually Regenerated, *and made the* Children *of everlasting Adoption*, Amen.

O merciful God, grant that the Old Adam *in them that shall be* Baptiz'd *in this* Fountain *may so be* Buried *that the* New Man *may be* Rais'd up *again*, Amen.

Grant that all Carnal Affections *may* die *in them, and that all things belonging to the* Spirit *may* live, *and* grow *in them*, Amen.

Grant unto all Them, which at this Fountain *forsake the* Devil *and all his* Works, *that they may have Power and Strength to have Victory, and to Triumph against* Him, *the* World *and the* Flesh, *Amen.*

Whosoever shall Confess *Thee, O Lord*, Recognize *him also in thy Kingdom*, Amen.

Grant that all Sin and Vice here, may so be Extinct, *that they never have Power to* Raise *in thy Servants*, Amen.

Grant,

Grant, That whoſoever here ſhall Begin *to be of thy* Flock, *may evermore* Continue *in the ſame,* Amen.

Grant that all They, which for thy ſake in this Life do Deny *and* Forſake *Themſelves, may* Winne *and* Purchaſe *thee (O Lord,) which art* Everlaſting Treaſure, Amen.

Grant, That whoſoever is here Dedicated *to Thee by our Office and Miniſtry, may alſo be indued with Heavenly Vertues, and everlaſtingly Rewarded through thy Mercy; O Bleſſed Lord God, who doſt live and Govern all things, world without End.* Amen.

The Lord be with you.

Anſwer,

And with thy Spirit.

Almighty ever living God, whoſe moſt dearly Beloved Son Jeſus Chriſt *for the forgiveneſs of our Sins, did ſhed out of his moſt* precious Side, *both* Water *and* Blood, *and gave Commandment to his Diſciples,* That they ſhould Go teach all Nations, and Baptize them in the Name of the Father, the Son, and the Holy Ghoſt. *Regard we beſeech the Supplications of Thy Congregation; and grant that all thy* Servants *which ſhall be* Baptiz'd *in this* Water, *prepar'd for the Miniſtration of thy* Holy Sacrament; *may receive the Fulneſs of thy Grace, and ever remain in the Number of thy Faithful and Elect Children: Through Jeſus Chriſt our Lord.* Amen. *(Fol.* CXXXII.*)*

In the Office of Confirmation.

Rubrick, Then ſhall they be brought to the *Biſhop,* by one that ſhall be his *God-father,* or *God-mother,* that every *Child* may have a *Witneſs* of his *Confirmation.* (Fol. CXXXIV.) *Surties in Confirmation.*

Mini-

Miniſter,

Sign *them, O Lord, and* Mark *them to be* Thine *for ever by the Vertue of thy* Holy Croſs *and Paſſion,* Confirm *and* Strengthen *them with the* Inward Unction *of thy Holy Ghoſt, mercifully unto Everlaſting Life.* Amen.

Then the *Biſhop* ſhall *Croſs* them in the *Forehead,* and lay his Hand upon their Head, ſaying.

Croſs *in* Confirmation.

I Sign thee with the Sign of the Croſs, *and lay my Hand upon thee in the Name of the Father, of the Son, and of the Holy Ghoſt.* Amen. *(Fol.* CXXXV.)

In the Office of Matrimony.

Rubrick, The *Man* ſhall give unto the *Woman* a *Ring,* and other Tokens of Spouſage, as *Gold,* or *Silver,* laying the ſame upon the *Book.* And the *Prieſt* taking the *Ring* ſhall deliver it to the *Man,* to put it upon the *fourth Finger* of the *Womans Left Hand*; and the *Man* Taught by the *Prieſt,* ſhall ſay,

With this Ring *I thee Wed, this* Gold *and* Silver *I thee give, with my Body I thee Worſhip, and with all my Worldly Goods I thee Indow; In the Name of the Father, and of the Son, and of the Holy Ghoſt,* Amen.

Then the *Man* leaving the *Ring* upon the *fourth Finger* of the *Womans Left Hand,* the *Miniſter* ſhall ſay,

Let us Pray.

O Eternal God, Creator and preſerver of all Mankind; Giver of all Spiritual Grace, the Author of Everlaſting Life, ſend thy Bleſſing upon theſe thy Servants, this Man *and this* Woman, *whom we Bleſs in thy Name*; *that as* Iſaac *and* Rebecca, (*after* Bracelets *and* Jewels *of* Gold) *given of one to the other*

other, for Tokens of their Matrimony, liv'd Faithfully together: So theſe Perſons may ſurely perform and keep the Vow and Covenant betwixt them made, whereof this Ring given and receiv'd, is a Token and Pledge, and may ever Remain in perfect Love and Peace together; and live according to thy Laws, Through Jeſus Chriſt our Lord, Amen. (fol. cxxxvii.)

Rubrick, Then ſhall the *Prieſt* joyn their *Right-hands* together, and ſay,

Thoſe whom God *has joyn'd together, let no* Man *put aſunder.*

Then ſhall the *Miniſter* ſpeak unto the *People. For as much as* N. *and* N. *have conſented together in* Holy Wedlock, *and have Witneſſed the ſame here before* God, *and this* Company: *And thereto have given and pledg'd their* Troth *either to other; and have declar'd the ſame, by giving and receiving* Gold *and* Silver, *and by joyning of* Hands: *I pronounce that they be* Man *and* Wife *together:* In the Name of the Father, and of the Son, and of the Holy Ghoſt, *Amen.*

Marriage a Sacrament.

And the *Miniſter* ſhall add this *Bleſſing.*

God the Father Bleſs ✠ *you, God the Son keep you, God the Holy Ghoſt Lighten your Underſtanding.* (*Ibid.*)

Let us Pray.

O God of *Abraham*, God of *Iſaac*, God of *Jacob*, Bleſs theſe thy *Servants*, and ſow the Seed of

Eternal Life in their Minds; that whatſoever in thy *Holy Word* they ſhall Profitably Learn, they may in deed fullfil the ſame. Look, O Lord, Mercifully upon them from Heaven, and Bleſs them: (Tobit. 12) And as thou didſt ſend thy Angel *Raphael* to *Thobie* and *Sara*, the Daughter of *Raguel*, to their great Comfort; ſo vouchſafe to ſend thy Bleſſing upon theſe thy *Servants*, that they obeying thy Will, and always being in Safety, under thy Protection, may abide in thy Love, unto their Lives end; through Jeſus Chriſt our Lord, *Amen*, (*fol.* cxxxviii.)

Croſs in Matrimony. And the *Prieſt* again Bleſſes the new Married *Couple* with the Sign of the *Croſs* at the words, *Bleſs, and Sanctifie you.* (*fol.* cxxxix.)

The Office of Viſitation *of the* Sick.

Prayer.

Hear us Almighty and moſt Merciful God and Saviour, extend thine accuſtom'd Goodneſs to this thy *Servant* which is griev'd with *Sickneſs*: Viſit him, O Lord, as thou didſt Viſit *Peter's Wives Mother*, and the *Captains Servant*; and as thou preſervedſt *Thobie* and *Sara* by thy *Angel* from Danger, (Tobit. 11.) ſo Reſtore unto this *Sick Perſon* his former *Health*, if it be thy Will; or elſe, give him Grace ſo to take thy Correction, that after this *Painful Life* ended, he may dwell with thee, in *Life Everlaſting*, Amen. (*fol.* cxli.)

Extreme Unction. *Rubrick*, If the *Sick Perſon* deſire to be *Anointed*, then ſhall the *Prieſt Anoint* him upon the *Fore-*

head-

head, or *Breaſt*, only making the *Sign* of the *Croſs*, ſaying thus: *As with this* Viſible Oyl *thy* Body Outwardly *is* Anointed, *ſo our Heavenly Father Almighty God, grant of his Infinite Goodneſs, that thy* Soul Inwardly *may be* Anointed *with the* Holy Ghoſt *who is the* Spirit *of all* Strength, Comfort, Relief *and* Gladneſs; *And vouchſafe for his great Mercy, (if it be his Bleſſed Will) to reſtore unto thee thy Bodily* Health *and* Strength *to ſerve him: And ſend thee Releaſe of all thy* Pains, Troubles *and* Diſeaſes *both in* Body *and* Mind. (*fol.* cxliii, cxliv.)

A Sacrament.

Outward Viſible Sign, and Inward Inviſible Grace.

In the Office of the Communion *of the* Sick.

If the ſame day there be a Celebration of the *Holy Communion* in the *Church*; then ſhall the *Prieſt reſerve* (at the *Open Communion*) ſo much of the *Sacrament* of CHRIST's *Body* and *Blood*, as ſhall ſerve the *Sick Perſon*; and as *Many* as ſhall *Communicate* with him (if there be any) (*fol.* cxliv.)

Reſervation of the Sacrament.

But if any man, either by reaſon of *Extremity* of *Sickneſs*, or for lack of *Warning* given in due time to the *Curate*, or by any other *juſt Impediment* do *not Receive* the *Sacrament* of *Chriſt's Body* and *Blood*: Then the *Curate* ſhall inſtruct him, that if he do truly *Repent* him of his Sins, and ſtedfaſtly *Believe* that Jeſus Chriſt has ſuffer'd Death upon the *Croſs* for him, and ſhed his *Blood* for his Redemption; Earneſtly *Remembring* the Benefits he has thereby, and giving him hearty Thanks therefore: He does Eat and Drink *Spiritually* the *Body* and *Blood* of our Saviour Chriſt, profitably to his Souls health, although he does *not Receive* the *Sacrament*, with his *Mouth*. (*fol.* cxlv.)

Spiritual Communion.

In the Office *of* Burial *of the* Dead.

Rubrick, Then the *Prieſt* caſting Earth upon the *Corpes*, ſhall ſay,

Commendation of the *Soul* of the *Deceaſed* to *God*.

I commend thy Soul *to God the Father Almighty, and thy* Body *to the Ground*; Earth *to* Earth, Aſhes *to* Aſhes, Duſt *to* Duſt.

Let us Pray.

We commend into thy Hands of *Mercy*, moſt Merciful Father, the *Soul* this our *Brother Departed*, N. &c. *(fol.* cxlvii.)

Let us Pray.

O Lord, with whom do *Live* the *Spirits* of them that be *Dead*; and in whom the *Souls* of them that be Elected, after they be *Delivered* from the *Burden* of this *Fleſh*, be in *Joy* and *Felicity*: Grant unto this thy *Servant*, that the *Sins* which be Committed in *this World*, be not Imputed to him; but that he eſcaping the Gates of *Hell*, and pains of *Eternal Darkneſs*, may ever dwell in the *Region* of *Light* with *Abraham*, *Iſaac* and *Jacob*, in the place where there is *No Weeping*, *Sorrow*, nor *Heavineſs*: And when that Dreadful day of *General Reſurrection* ſhall come, make him to *Riſe* alſo with the *Juſt* and *Righteous*, and receive his *Body* again to *Glory*, then made *Pure* and *Incorruptible*: Set him on the *Right-hand* of thy Son *Jeſus Chriſt*, among thy *Holy*

Holy and *Elect*: That then he may hear with them theſe moſt Sweet and Comfortable words; *Come to me ye Bleſſed of my Father, poſſeſs the Kingdom which hath been prepar'd for you from the beginning of the World:* Grant this, we beſeech thee, O Merciful Father, through *Jeſus Chriſt* our Mediator and Redeemer, *Amen.* (*fol.* cxlix.)

There is a *Set-Form* of Celebration of the *Holy Communion* appointed upon occaſion of the *Burial* of the *Dead.* (*fol.* cl.) *Maſſes for the Dead.*

The Cloſe of the Office of Purification *of* Women.

Rubrick, The *Woman* that is *Purified*, muſt offer her *Chryſome* and other accuſtom'd *Offerings*, (*fol.* clii.) *Chryſomes.*

In the *Notes* for the more plain *Explication* and Decent *Miniſtration* of Things contain'd in the *Book.*

Whenſoever the *Biſhop* ſhall Celebrate the *Holy Communion* in the *Church*, or Execute any *Other publick Miniſtration*; He ſhall have upon him, beſides his *Rochet* a *Surpleſs*, or *Albe*, and a *Cope* or *Veſtment*, and alſo his *Paſtoral Staff* in his *Hand*, or elſe *Born*, or holden by his *Chaplain.* *The* Biſhop *with his* Croſier *in time of* Officiating.

As touching *Kneeling*, *Croſſing*, *Holding* up of *Hands*, *Knocking upon the Breaſt*, and other *Poſtures.* They may be *Us'd*, or *Left*, as every mans Devotion ſerveth, without blame, (*fol.* clvii.)

Te-

Teſtimonials *of the* Liturgy.

Concerning this *Firſt Liturgy* of King *Edward*, hear what that *Statute*, 2 *Edw.* VI. that inforc'd the ſaid *Book*, ſays —— *To the intent a uniform, quiet and godly Order ſhould be had concerning the Premiſſes* [*the King*] *hath appointed the Archbiſhop of* Canterbury, (i. e. *Cranmer*) *and certain of the moſt Learned and Diſcreet Biſhops* (i. e. *Goodrick* Biſhop of *Ely*, *Skip* Biſhop of *Hereford*, *Thirlby* Biſhop of *Weſtminſter*, *Day* Biſhop of *Chicheſter*, *Holbeck* Biſhop of *Lincoln*, and *Ridley* Biſhop of *Rocheſter*,) *and other* Learned Men *of this Realm*, (i. e. *May* Dean of St. *Pauls*, *Taylor* Dean of *Lincoln*, *Haynes* Dean of *Exeter*, *Redman* Dean of *Weſtminſter*; *Cox*, King *Edward*'s Almoner, and *Robinſon* Archdeacon of *Leiceſter*:) *To conſider and ponder the Premiſes; and thereupon having eye and reſpect to the moſt ſincere and pure* Chriſtian Religion *Taught by the* Scripture, *as to the Uſages in the* Primitive Church; *ſhould draw and make one convenient and meet Order, Rite and Faſhion of* Common *and* Open Prayer, *and* Adminiſtration *of the* Sacraments; *to be had and used in his Majeſties Realm of* England, *and in* Wales: The which at this Time, by the *Aid* of the *Holy Ghoſt* (*Note* that) with one *Uniform Agreement*, is of them concluded, ſet forth and deliver'd to his Highneſs, to his great Comfort and Quietneſs of Mind, in a Book Intituled, *The Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, after the Uſe of the Church of* England: Thus ſpeaks the *Act* of *Parliament* that inforces it. And

And again *Statute* 5. *Edw.* VI. Speaking of the *ſame Liturgy*, —— *The ſaid* Book *allowed to be* Agreeable to *the* Word of God, *and the* Primitive Church: Thus even that *Act* that *Repealed* it.

Hear the Teſtimony of Archbiſhop *Bancroft*; He ſpeaking of this *Liturgy*, in a *Sermon* of his Preach'd at St. *Paul's-Croſs*, *Anno* 1588. affirms of it, that it was Publiſh'd firſt *with ſuch Approbation, as that it was accounted the Work of God*: Thus that Archbiſhop, and more he could not have ſaid, had he been the *Inſpired* Archbiſhop *Cranmer*, or any of the other *inſpired Biſhops*, that in the Style of K. *Edwards Parliament*, drew it up by the *Aid* of the *Holy Ghoſt*.

Hear the Teſtimony of *John Fox*; he tells us, 'That the *Compilers* of that *Liturgy* were command-'ed by the King to have as well an Eye and Re-'ſpect unto the moſt ſincere and pure *Chriſtian* 'Religion Taught by the *Holy Scriptures*; as alſo 'to the *Uſages* of the *Primitive Church*; and to 'draw up one convenient and meet *Order*, Rite 'and Faſhion of *Common-Prayer*, and *Adminiſtra-'on* of the *Sacraments*, to be had and uſed within 'the Realm of *England*, and the Dominions of 'the *ſame*: And then adds, that *Through the* 'Aid of the Holy Ghoſt, and with one Uniform 'Agreement; they did conclude, ſet forth, and 'deliver to the King a Book in *Engliſh*, Entituled, '*A Book of Common-Prayer*, &c. Thus *Foxe Acts* and *Monuments*, *Part* 2. p. 660. And who fitter than *John Foxe* to give Teſtimony of his own

Mar-

Martyrs, the Compilers of this *Liturgy*, which *Bancroft* tells us, was receiv'd at its coming forth as the *Work of God.*

Laſtly, Hear the Word of a *King*; Even of King *Edward* himſelf, of his *Own Liturgy*; In his *Anſwer* to the *Devonſhire Rebels*: 'For the *Maſs* (for ſo is that *Liturgy* call'd in the *Book* itſelf, (p. 110.) as alſo in the *Statute* that inforc'd it, 2 *Edward* VI. and in King *Edwards Injunctions*, *Injunct.* 21.) 'I aſſure you, (ſays he) no ſmall Study nor Travel 'has been ſpent by all the Learned *Clergy* therein; 'and to avoid all Contention, *It is brought even to the very Uſe as* Chriſt *left it, as the* Apoſtles *uſed it,* 'as the Holy Fathers *Deliver'd it*: Thus King *Edward* of that Book, which as his *Parliament* expreſſes it, was ſet forth to his *great Comfort* and *Quietneſs of Mind. Acts* and *Mon. Part.* 2 p. 667.

WISHES

WISHES
OF SEVERAL
Churches & Churchmen,
FOR THE
Reſtoring ſeveral PARTS
OF THE
Firſt Liturgy
OF
K. EDWARD VI.

For the Name of Maſs.

POpe *Hyginus*, the Eighth after S. *Peter*, inſtituted, *Ne Baſilica ſine* Miſſâ *Conſecretur. That no Church be Conſecrated without a* Maſs — And when the Biſhop *Panigarola* ſays in his *Sermon* upon *Whitſunday, That the* Holy Ghoſt *found the* Bleſſed Virgin *and the* Apoſtles *at* Maſs: I preſume he means no more, then that they were met at ſuch *publick Prayer*, as at thoſe Times they might make. Sure Pope *Clemens* and Pope *Hyginus* mean the ſame thing, when one ſays, *Miſſa Conſecretur*, and the other, *Divinis Precibus:* One ſays, *Let the Conſecration be with a* Maſs, the other, *With*

Divine Service, the *Liturgy*; The *Divine Service* was then the *Maſs*. As Dr. *Donne* (*Serm.* in S. *John* 10. 22.) more warily expreſſes it, inſtead of the *Maſs* was then the *Divine Service*.

Mr. *Mede* in his Diſcourſe of *Churches ſince the Apoſtles times*, among his *Proofs for Churches in the ſecond Century*, produces a Teſtimony from the 1 *Epiſtle* of *Pius* the I. Biſhop of *Rome* to *Juſtus Viennenſis*, about the *Middle* of that *Century*, and extant *in Bibliotheca Patrum Tom.* 1. which ſpeaks as follows, *Antequam* Româ *exiiſes*, (ſays he) *Soror noſtra* Euprepia (*ſicut bene recordaris*) *Titulum domus ſuæ Pauperibus aſſignavit*: *Ubi nunc cum Pauperibus noſtris Commorantes* Miſſas *agimus*. *E're you left* Rome, *our Siſter* Euprepia (*as you remember well*) *conſigned the Title of her Houſe to the* Chriſtians: *Where we being on the Place with the* Chriſtians, *ſay* Maſs: And then for fear of proving *Maſſes ſince the Apoſtles Times* as well as *Churches*, after his endeavours to clear his Teſtimony from ſuſpicion, by affirming that it is ſuch a one, as *no man hath yet, that he knows of, proved to be ſuppoſitious*, he adds his palliating Gloſs in the Margent. *The word* Miſſa, *ſeems to have been long uſed in* Italy, *before it was elſewhere*.

Vocabulum [*Miſſa*] *certe* Latinum *eſt*, *& inventum circa* finem *ut videtur*, Tertii Seculi, *vel Paulo* ante: *Nam ſi vera eſt* Epiſtola Cornelii *Papæ ad* Lupicinum Viennenſem, *circa* Annum Domini 250. *Notum jam erat iſtud* Vocabulum *ut rectè ait* Caſaubonus, *ubi ſupra*. *Neque à* Miſſæ *nomine abhorrent Proteſtantes æquiores ut ex* Confeſſione Auguſtanâ, & Rituali Anglicanæ Eccleſiæ, *in quo legere eſt Nomina illa* (Chriſtmaſs & Michaëlmas) *Miſſa*

Miſſa CHRISTI, *&* *Miſſa* Michaëlis, *evidenter patet. Forbeſii Conſiderationes Pacificæ & Modeſtæ* l. 3. *de Sacrificio* Miſſæ *cap.* 1. *The Term* [Maſs] *is certainly* Latine, *and came in, as it ſhould ſeem; about the* End *of the* Third Century, *or a little* earlier. *For if that* Epiſtle *be Genuine of Pope* Cornelius *to* Lupicinus Viennenſis, *that Term had got Acquaintance about the year* 250. *As* Caſaubon *right obſerves, above. Nor do the more moderate Proteſtants* (ſays Biſhop *Forbes*) *ſtartle at the Name of* Maſs. *As appears plain from the* Auſpurg Confeſſion *and the* Engliſh *Liturgy, where you meet with thee Names* Chriſtmaſs *and* Michaelmaſs, *for the* Maſs of CHRIST, *and the* Maſs of S. Michael.

For Copes.

Copes are yet in Uſe in the Service of the Cathedral Church of *Durham*, if not in that of *Norwich.*

For the Paten *and* Corporal, *Name and Thing:*

Have you a *Diſh* or *Paten* for the *Bread:* As alſo a *Corporas* Cloth, or Napkin of fine Linnen, to cover the *Bread Conſecrated*, which cannot *all at once* be contain'd in the *Paten*, and to fold up all what is not uſed at *Communion*? Is an *Article* of Biſhop *Montague* in his *Articles of Viſitation* for the Dioceſs of *Norwich* in the year 1638. *Tit.* 3. of *Church Utenſils, Art.* 20.

For Wafer-Cakes.

Wafer-Cakes were re-eſtabliſh'd by the *Injunctions* of Q. *Elizabeth*, and continued in Uſe ſome time after. Nor is it likely that they were ever

displaced at first by Mr. *Calvin*, since they are in Use even at this present in his own pure Church of *Geneva*.

For Wine and Water, *or a* Mingled Chalice.

The practice of *Mingling Wine and Water* in the *Chalice*, had place in His *Majesties Chappel Royal*, all the time that Bishop *Andrews* was Dean of the said *Chappel*. Nay, in that Testimony which they have so often triumphed in, and which was therefore publish'd first and attested with so much Solemnity, by the Names and Subscriptions upon Record, of the Archbishops of *Canterbury* and *York*, the Bishops of *London*, *Durham*, *Winchester*, &c. in Q. *Elizabeths* Days, I mean Abbot *Ælfrikes Saxon Homily* upon *Easter*, we are told that —— *Holy Books command that* Water *be mingled to the* Wine *which shall be for* Housel (*i. e. the* Host) *Because the* Water *signifies the* People, *and the* Wine CHRIST's Blood. And therefore shall neither the *One* without the *Other* be offer'd at the *Holy Mass* (so as S. *Cyprian Epist. lib. 2. Epist. 3. ad Cæcilium* requires) that CHRIST may be with Us, and We with CHRIST, the Head with the Limbs; and the Limbs with the Head. --- Thus Abbot *Ælfrike* for his Time, which was about 700 years since. Nay some of the *Reformed Writers* themselves, doubt not to apply that of *Proverbs* 9. 2. *Wisdom has mingled her Wine, she has also furnish'd her Table*; to this purpose, esteeming it no other then a Prediction of our Blessed Lords Institution of the *Blessed Sacrament*: So in particular, *Ashwel* on the *Communion*, as many of the *Antient Fathers* had apply'd it before, So *Rabbi Samuel Marochianus*, who

who liv'd in the year 1070. and was a *Converted Jew*, and is extant in the *Bibliotheca Patrum, Tom.* 9. p. 421. *What is this* Table (ſays he, *de Adventu Meſſiæ* c. 20.) *the* Wiſdom *of the moſt High has furniſh'd, but the* Altar? *What is this* Bread *and* mingled Wine, *but the* Sacrifice *of* Bread, Wine *and* Water, *which is offered on the* Altar? Thus he and ſo long before him S. *Cyprian* in the forecited Epiſtle to *Cecilius*; who calls it our *Lords Tradition*, and as ſuch, requires it to be obſerved. *Dominica Traditio ſervetur.* Upon which occaſion the late Biſhop of *Cheſter*, in his Edition of that *Father*, being otherwiſe at a loſs to Defend their *Half-Cup*, of *Wine without Water*, is driven in his *Notes* on that *Epiſtle*, to ſerve himſelf of one or two wretched Palliations; as firſt, he Notes the different practice of the *Greeks* and *Latines* in the *mingled Chalice*, obſerving from *Balſamon* that the *Greeks* mingle *Warm Water*, as the *Latines*, *Cold*: But will any gather a concluding Conſequence from hence, for *Neither*? In ſome late *Councils* it is left indifferent, to Adminiſter *Baptiſm* in *Warm Water*, or *Cold*; now will any take occaſion from hence to Adminiſter it in *No Water*. This Refuge failing him, his next Evaſion is yet more frigid. He ſays, *The* Canon *only requires* Modicum Aquæ; as if in his Logick, *None at all*, and ſo *Little*, as *next to None*, were all one. Let us try the force of his Argument in another Inſtance, That is, in his own Church-Cuſtom of *Baptizing* by a ſlender *Sprinkling*, ſince the *Nonuſer* of *Immerſion*. It may be ſaid alike, that there is but *Modicum Aquæ*. And then making the ſame Inference, that *None*, and what is ſo *Little*, as

next

next to None, comes all to one. And so by one and the same Argument, our Blessed Lords *Institution*, may be evacuated both in the *One*, and in the *Other Sacrament* at once.

For the *Mass*'s being a *Sacrifice* for the *Living* and the *Dead*.

Once Suffer'd CHRIST by Himself, but yet never the less his *Suffering* is *Daily Renewed* at the *Mass*, through the Mystery of the Holy *Housel* (or *Host*.) Therefore that Holy *Mass* is profitable both to the *Living* and the *Dead*: As it has been often declar'd. So *Abbot Ælfrike*, who lived in the year 990. in his fore-cited *Saxon Homily* on *Easter*: An Author, the rather to be esteem'd, as having had no less than the *two Archbishops* and 13. of Q. *Elizabeths Bishops* at once for his Vouchers upon his first Publication, been Printed more than once: And as being of that Reputation and Authority with Bishop *Forbes*, Bishop *Bramhal*, and the more Celebrated Writers of the *English Protestants*; as that they doubt not to challenge him for their *Own*.

More plainly yet, that the *Mass* is a Sacrifice for the *Dead*; meaning by the *Dead*, even the *Souls* in *Purgatory*, is no less evident than that it is a *Sacrifice* for the *whole Church*; if we receive *John Wickliffs* Definition of the *whole Church*, who tells us, that *General Holy Church is the Congregation of* CHRIST, *that is Head, and all good Angels in Heaven, and all Men and Women in* Earth, *or in* Purgatory, *that shall be saved and no more*. Thus *Wickliff*, who liv'd in the year, 1371. in his Treatises against the Orders of *Begging Fryars*,

Printed

Printed at *Oxford* in the year 1608. *cap.* 39. on occaſion of the *Article* of CHRIST's Holy *Catholick Church.*

For Invocation *of* Angels.

O ye *Bleſſed Spirits*, ye are ever *by* me, ever *with* me, ever *about* me: I do as good as ſee you, for I know you to be here; I reverence your *Glorious Perſons*, I Bleſs God for you; I walk *Awfully*, becauſe I am ever in your *Eyes*: I walk *Confidently*, becauſe I am ever in your *Hands*. How ſhould I be aſham'd, that in this piece of *Theology* I ſhould be out-bid by very *Turks*, (citing *Blunt*'s Voyage to the *Levant* in the Margent,) whoſe *Prieſts* ſhut up their *Devotions* with an *Appreca-tory*, mention of your *Preſence*; as if this were the up-ſhot of all Bleſſings; I am ſure it is that, wherein *next* to my *God* and *Saviour*, I ſhall ever place my greateſt *Comfort* and *Confidence*; neither has Earth or Heaven any other beſides, that looks *like it*. So Biſhop *Hall* in his Treatiſe of the *Inviſible World*. l. 1. *Sect.* 3.

Again, This *Devotion* we do gladly profeſs to owe to *good Angels* (he ſpeaks here in the Name of his *Church*) that though we do not Pray unto them, yet we do Pray to God for the Favour of their *Aſſiſtance* and *Protection*; and Praiſe God for the *Protection* that we have from them. That Faithful *Patriarch*, of whom the whole Church of God receives Denomination, knew what he ſaid, when he gave this *Bleſſing* to his *Grand-Children*: *The Angel that Redemed me from all Evil, Bleſs the Children.* Whether this were an interpretative kind of Imploration, as *Becanus* and *Lorichius* con-

contend; or whether (as it is no leſs Probable) this *Angel* were not any Created Power, but the great *Angel* of the *Covenant*, the ſame which *Jacob* wreſtled with before, for a *Bleſſing* upon *Himſelf*; as S. *Athanaſius* and *Cyril* well conceive it, I will not here diſpute. Sure I am, if it were an implicite Prayer, and the *Angel* mention'd a *Creature* (it ſeems he is not ſure of the Contrary) yet the Intention was no other then to Terminate that *Prayer* to *God*, who Bleſſes us by his *Angel* (which is a kind of *Popiſh Logick*, in behalf of a *Popiſh Practice*.) He proceeds, -- yet further, we come ſhort of our *Duty* to theſe *Bleſſed Spirits* (ſays he) if we entertain not in our hearts an high and venerable Conceit of their wonderful *Majeſty*, *Glory* and *Greatneſs*, and an awful acknowledgement and reverential Awe of their *Preſence*; an Holy Joy to do ought that might Cauſe them, to turn away their *Faces* in *Diſlike* from us. Thus the *ſame Biſhop*, *Sect.* 9. of the *ſame Book*.

But becauſe the *Devotion* to *Angels* is an immediate Conſequence of the Doctrine of *Guardian Angels*, as being but a grateful Acknowledgement of the ſame. Inſtead of the Senſe of a *ſingle Biſhop*, take that of the *whole Church* of *England*; ſo far as it appears from her *preſent Liturgy*; where all the *Alterations* and *Reviews* notwithſtanding, the *Collect* for *Michaelmaſs-day*, is with no greater Difference, or Variation from that in the *Miſſal*, than follows.

Collect, for the Feaſt of S. Michael *and all Angels.*

O Everlaſting God, who haſt Ordain'd and Conſtituted the Services of *Angels* and *Men* in wonderful

derful *Order*: Mercifully grant, that as thy *Holy Angels* always do *Thee Service* in *Heaven*, ſo by thy Appointment they may *Succour* and *Defend Us* on *Earth*, through JESUS CHRIST *our Lord*, Amen.

To which we ſhall only add, what *Sparrow* in his *Rationale* hath upon the *ſame Feaſt*: 'Holy Church (*ſays he*) 'holds a *Feaſt* in memory of the *Holy Angels*. Firſt, 'Becauſe they Miniſter to us on Earth, *Heb.* 1. 14. *Being* 'ſent forth to Miniſter to them that ſhall be Heirs of Sal-'vation. Secondly, Becauſe they fight againſt the *Devil* 'for us, by their *Prayers* and *Recommendation* of us and 'our Condition at the *Throne* of *Grace*, as appears by 'the *Epiſtle* and the *Goſpel* in the end of it. The Church 'in *this Feaſt*, particularly Commemorates S. *Michael*, 'becauſe he was *Prince*, or *Tutelar Angel* of the Church 'of the *Jews*, *Dan.* 10. 13. 12. 1. and ſo of the *Chri-'ſtian Church*: For the Church which was once in the '*Jews*, is now in the *Chriſtians*. So *Sparrow's Rationale* on the *Feaſt* of S. *Michael*.

For the Invocation *of our B.* Lady.

It ſeems to me impoſſible, that we ſhould be Rewarded without the Interceſſion of the Virgin Mary. So far goes *John Wickliff*. *In Serm. de Aſſump. Mariæ.*

For Adminiſtring the *Sacrament* with this Form of Words. *The Body of our Lord* JESUS CHRIST,— *Preſerve thy Body and Soul to everlaſting Life*; rather than with the Addition of *Take, eat this in Remembrance*, &c. To give it the contrary Form of a bare *Commemoration*: And how the *Additional Form* came in.

Whether the *Sacrament* with them has varied oftner its *Seat*, or its *Notion*, may be a Queſtion. For the variety of its *Seat*, hear *Miles Huggard*. 'How long were they learning to ſet their *Table*, to Miniſter the ſaid *Com-*

munion upon? *First*, They placed it *aloft*, where the 'High-Altar ſtood? *Then* muſt it be ſet *from* the *Wall*, 'that one might go between: The *Miniſters* being in 'Contention, on whether *Part* to turn their *Faces*, either 'towards the *Weſt*, the *North*, the *South*; ſome would 'ſtand *Weſtward*, ſome *Nothward*, ſome *Southward*: Thus *Miles Huggard*, Diſplaying of *Proteſtants*, *Anno* 1556. p. 81. And for the variety of its *Notion*, hear *Peter Heylin*: 'The words of *Diſtribution*, retain'd in the 'firſt *Liturgy* of King *Edward* the VI and formerly pre-'ſcrib'd to be uſed in the Antient *Miſſals*; that is to ſay, '*The Body of our Lord* JESUS CHRIST, *which was given* '*for thee, preſerve thy Body and Soul unto Life Everlaſting* '*The Blood of our Lord* JESUS CHRIST, *&c.* Which 'words being thought by ſome preciſe and ſcrupulous 'Perſons to incline too much towards *Tranſubſtantiation*, 'were quite omitted in the *ſecond Liturgy* of that King, '*Anno* 1552. when *Dudly* of *Northumberland* who fa-'voured the *Calvinian* Party carried all before him; the 'void place being fill'd up with the words of *Participa-'tion*, viz. *Take, and eat this in Remembrance that* 'CHRIST *died for thee*, &c. *Take, and drink this in Re-'membrance*, &c. An *Alteration* (ſays he) not well 'grounded, and of ſhort Continuance: For when that '*Book* was brought under a *Review*, in the firſt year of 'Queen *Elizabeth*, thoſe words of the *Diſtribution* were 'reſtor'd to their former Place, and followed by thoſe of 'the *Participation*, as it ſtill continues. So *Reſpondet* '*Petrus*, p. 104, 105. By which Account it appears, that K. *Edward*'s *firſt Liturgy* was fram'd to Court the *Catholicks* with Words that carried a Sound of *Tranſub-ſtantiation*: His *Second* to Court the *Calviniſts*, ſhall I ſay, or rather *Peter Martyr* and the *Zwinglian* Party with words that carried a ſound of the *Sacramentarian* Doctrine of *Commemoration*: And then came Q. *Elizabeths Liturgy* which play'd the *Trimmer* to pleaſe both *Parties*, and

andtacked both the *Formes* together, of two contrary Sounds, of *Transubſtantiation* and *Commemoration*. I call theſe Formes, *The Body of our Lord* JESUS CHRIST *preſerve thy Body and Soul to everlaſting Life*: And, *Take, Eat this in Remembrance*, &c. two contrary Sounds: Becauſe, as they juſtled out one another in K. *Edward*'s two *Liturgies*: So have they carried on a War ever ſince, between two *Texts* of a ſeeming Contrariety, *viz. This is my Body*; and, *Do this in Remembrance of me*: All the Arguments rais'd in favour of *Tranſubſtantiation* from *one Text*, being duly anſwered with * *Commemoration* in the *other*. And that which ſpeaks the Language of three *Goſpels*, and of S. *Paul*'s *Epiſtles* being juſtled out by that which was deliver'd but in *one Goſpel*, and there but after *One Element*, with as good reaſon, as, *The Body of our Lord* JESUS CHRIST, &c. *preſerve thy Body and Soul unto Everlaſting Life*; in K. *Edward*'s *Firſt Liturgy* was made to give way to, *Take, Eat this in Remembrance*, &c. in his *Second*. And with what Juſtice that Change was made, may be conſider'd from *John Wickliff*. 'A man may have the *Sacrament* of the *Auter*, 'and that is *very Gods Body* in his Mouth, and ſtraight 'ſlee to *Hell* withouten end; and the more be *Damned* 'for the *Evil Taking* of this *Sacrament*. Thus *Wickliff* in his fore-cited Treatiſe againſt the *Orders* of *Begging-Fryars*, *cap.* 20. And *Wickliff* all know, was no leſs one of *Foxes Martys*, than ſome of the Reverend Compilers of K. *Edward* the VI's *Liturgy*. Nay, as much one of the *Firſt Reformers*, as even they *Themſelves*, if we may believe ſome *Proteſtant Writers*: Though, if *Proteſtant* he were; yet as far as we can learn from *this*, and the *fore-going Paſſage*, not a *Proteſtant* at leaſt, according to the Form of the late *Teſt*.

* *We muſt take heed leaſt of the* Memory *ſo be made a Sacrifice, Homil.* 1. of the *Sacrament.*

The *Greek* Church concurrs with *Rome* in the Opinion of *Tranſubſtantiation*, in *Praying to Saints*, in Offering *Sacrifices* and *Prayer* for the *Dead*; as is affirm'd by

Sir *Edwin Sands*, in his *Europæ Speculum*, pag. 233. To whom we may add the Teſtimony of Biſhop *Forbes*, who having ſpoken of the Evidence of the Patriarch *Cyril*, ſubjoyns theſe words, *Sed quicquid hac de re ſenſerit* Cyrillus, *certum eſt recentiores* Græcos Tranſubſtantiationis *Opinione non fuiſſe, neq; etiamnum eſſe omnino Alienos. Hoſce autem Omnes Chriſtianæ Pietatis Cultores*, Hæreſeos aut Erroris Exitialis *damnare, magnæ profectò eſt Audaciæ & Temeritatis. Forbeſii Conſiderationes Pacificæ & Modeſtæ. De Euchariſtia*, l. 1. c. 4. 'But whatever *Cyril* 'thought of the Matter, (ſays he) it is certain that the '*Modern Greeks* neither were, nor are as yet Averſe to the 'Opinion of *Tranſubſtantiation*. But to Arraign all 'thſe Chriſtians at once, as guilty of *Hereſie* or *Dam-'nable Error*, is, without doubt, too Bold and Raſh an 'Undertaking: Thus He. And ſo we ſhall leave the *Teſt*, and thoſe that have *taken* it, to Anſwer for themſelves, as well as they can.

For the Chryſomes.

Light was imitated by the *White Garment* received in *Baptiſm*, as the Emperours expound it in *Theodoſians* Code; *Cœleſtis Lamen Lavacri imitantis novam Sanctæ* Baptiſmatis *Lucem Veſtimenta teſtantur. Cod. Theod. de Spectac.* So the *Prieſt* in the Order of *Severus*, *Change* (ſays he, beſpeaking the *New Converts*) *your Garments, and be White as Snow, and let the Light ſhine as the Angels.*

Remaining yet unto us of this, is that which we more commonly call *Chryſome* (*ab Unctione*, as the *Manual*, &c.) wherewith the *Women* uſe to ſhrowd the *Child*, if dying within the *Month*. Otherwiſe it is to be brought to the Church, at the day of *Purification*.

But by an *Order* of *Baptiſm* in *Edward* the VI's *Liturgy* of the year 1549. it was to be put upon the *Child* at the *Font*, for the *Rubrick* is, *Then the Godfathers and Godmothers ſhall take and lay their Hands upon the Child, and*

and the Miniſter ſhall put upon him his White Veſture *commonly called the* Chryſome, *and ſay,*

Take this White Veſture for a token, &c.

And good Reaſon, for φωτιστὴ μὴ ἀνθρώπους ἄλλαν τὴ λευκὴν: *White* does beſt become the *Children* of *Light*, *Clemens Alexandrinus*. Thus far Mr. *Gregory* of *Chriſt-Church Oxon* in his Notes and Obſervations on Paſſages of *Scripture*, *cap.* 22. *On the Meaning and Conſiderations of Light in Scripture*; who is thought fit to deſerve a place among the *Volumes* of the *Criticks*.

Low-Sunday, in *Latine*, *Dominica in Albis*, or rather, *Poſt Albas* (*ſc. depoſitas*) as ſome *Old Rituals* call it; becauſe thoſe that were *Baptiz'd* on *Eaſter-Eve*, wore ſeven days after, white Garments, called *Chryſomes*, Signs of the Purity which they receiv'd in *Baptiſm*: Which *White Cloathes* they this day put off; ſo *Sparrow*'s *Rationale* upon *Low-Sunday*.

For the Exorciſmes.

After the *Abrenunciations* (in the preſent *Liturgy*) follow certain ſhort Prayers, *O merciful God*, &c. which I conceive to be the ſame in Subſtance, with the *Antient Exorciſms*, which were certain *Prayers* taken out of *Holy Scripture*, *Cyril cap.* 2. and compoſed by the Church. CONC. CARTH. 4. c. 1. for the *Diſpoſſeſſing* of the Perſon to be *Baptiz'd*, who being *Born* in *Sin*, is under the *Devils Tyranny*, from which the *Church* by her *Prayers* endeavours to *free* him: And ſo available they were, that oftentimes thoſe that were *Corporally poſſeſſed*; were *freed* by them, *Cyprian Epiſt.* 77. And thereupon *Cyril*, *Nazianzen*, *Gennadius* and others, earneſtly perſuade not to deſpiſe the *Churches Exorciſmes*. That it was *Antient* to uſe theſe *Exorciſmes* before *Baptiſm*, *Nazianzen*, *in Lavacrum*, *S. Cyprian*, *Epiſt.* 77. and *Gennadius* witneſs, who ſays that it was obſerv'd, *Uniformiter in univerſo Mundo*, Uniformly throughout the whole World. Thus *Sparrows Rationale*, on the Office of *publick Baptiſm*.

For

For Oyl *in* Baptiſm; ſo far at leaſt, as that there is the ſame Reaſon for *that*, as for the Sign of the *Croſs*; and ſince Both were practis'd together by the *Antient Church*, ſo both ſhould either be practis'd together by the *Preſent*, or both diſcontinued. And for the *Croſs* out of *Baptiſm*.

Whether it be not fit to have ſome Diſcreet *Rubrick* made, to take away all *Scandal* from *ſignifying* the Sign of the *Croſs* upon the *Infants* after *Baptiſm*, or if it ſhall ſeem more Expedient to be quite *Diſuſed*, Whether this *Reaſon* ſhould be publiſh'd, that in *Antient Liturgies no* Croſs *was conſigned upon the Party, but where* Oyle *alſo was uſed*; And therefore *Oyl* being now omitted, ſo may alſo that which was *Concomitant* with it, *the Sign of the Croſs*. This Propoſal I find among other *Conſiderations* on the *Common-Prayer*, (*Conſid.* 20.) in the *Proceeding* of ſome worthy and Learned *Divines* (as they are there call'd) appointed by the *Lords* to meet at the Biſhop of *Lincolns* in *Weſtminſter*, touching *Innovations* (as they there Style them) in the Doctrine and Diſcipline of the Church of *England*, Printed in the year 1641. The Subſcribers to which *Reformation* of the *Reformation* are, the Archbiſhop of *Armagh*, (i. e. *Uſher*;) Biſhop of *Lincoln*, (i. e. *Williams*;) Dr. *Prideaux*, (after Biſhop of *Worceſter*;) Dr. *Ward*, Dr. *Brownrig*, (after Biſhop of *Exeter*;) Dr. *Featly*, and *Hacket*, (after Biſhop of *Litchfield* and *Coventry*:) And as theſe *Reformers* were no leſs inclinable to the *Oyl* than the *Croſs*; the one being the *Antient Concomitant* of the other; ſo is Dr. *Reynolds* in the *Conference* at *Hampton-Court*, more ready to approve the Uſe of the *Croſs* out of *Baptiſm* than *In* it, as being in his Judgement; more *undoubtedly Antient*: For upon K. *James*'s deſire, to acquaint himſelf with the *Antiquity* of the Uſe of the *Croſs*; Dr. *Reynolds* confeſs'd it to have been ever ſince the *Apoſtles Times*: But the difficulty was to prove it of that

that *Antient Uſe* in *Baptiſm*; for that at their *going Abroad*, or *Entring into the Church*, or at their *Prayers* and *Benedictions* it was us'd by the *Antients*, deſir'd no great Proof; but whether in *Baptiſm*, *Antiquity* approv'd it, was the doubt. So Dr. *Raynolds*, as I find it in the ſumme of that *Conference*, by *Barlow* Dean of *Cheſter*, in the year 1604. Thus far was he in the Right, that whatever Queſtion there may be, whether *Baptiſm* be the ſame *without* the *Croſs*; ſure there can be none, whether *Croſs* be the ſame *without Baptiſm*.

And though in the cloſe of K. *Edwards Liturgy*, 'tis ſaid of *Croſſing*, as of the *Tunſio Pectoris*, or *Knocking* the *Breaſt*; that they may be *uſed*, or *left*, as every Mans Devotion ſerveth, without Blame. Yet *Montague* in his *Appello Cæſarem*, denies not, that even the *Primitive Chriſtians* from their frequent *Veneration* and *Uſe* of the *Croſs*, had the Style of *Crucis Religioſi*, or *Worſhippers* of the *Croſs*; and ſo far, if I miſtake not, was Biſhop *Montague* himſelf, a *Worſhipper* of the *Croſs*, as to *Croſs* himſelf as duely as he repeated that Petition in the *Litany*, *Per Crucem & Paſſionem, By thy* CROSS *and Paſſion*: Such *Worſhippers* of the *Croſs* were alſo Dr. *Martin*, (late Dean of *Ely*) and Dr. *Eleazar Duncon*, as they were never wanting to prefix that *Sign* to their *Writings* and *Papers*: As appears in the *Five Letters* of Dr. *Martin* publiſhed by Dr. *Watſon* in the year 1662. and in Dr. *Eleazar Duncon's* Tract of *Bowing towards the Altar*: Both grounding it on that of S. *Paul*, 2 *Theſſal.* 3. 17. *This is the Token of me in every Epiſtle; ſo I write*, for their Warrant.

But a more Zealous *Worſhipper* of the *Croſs* was Abbot *Ælfrike*, as appears from the following Paſſage. 'They '(*i. e.* the *Iſraelites*) mark'd with the *Lambs Blood* up-'on the *Doors* and the *Upper-poſts*, *Tau*, that is the Sign 'of the *Croſs*; and were ſo defended from the *Angel*, 'that kill'd the *Egyptian firſt-born-Child*, (*Exod.* 12. 7.) 'And we ought to *Mark* our *Foreheads* and our *Bodies* with

'with the Token of CHRISTS Rood (or *Croſs*) that we may be alſo deliver'd from Deſtruction; when we ſhall be markd both on *Forehead* and alſo in *Heart*, with the *Blood* of our *Lords Suffering*: Thus Abbot *Ælfrike* in the forecited *Saxon Homily* on *Eaſter*. Now as to *Ælfrikes* Criticiſm on this Paſſage of *Exod.* 12. 7. and of the Letter *Tau*'s being the *Sign* of the *Croſs*; it may appear, that the *Elder Tranſlators* of the *Engliſh Bible* were, if not of the ſame Mind with him; yet not ſuch *Diſſenters* from him as the *Preſent*, from collating their *Marginal Note* on a Parallel Place, *viz.* of *Ezekiel* 11. 4. *The Lord ſaid unto him; go through the midſt of the City, through the midſt of* Jeruſalem; *and* ✠ *ſet a* Mark *upon the* Foreheads *of the men that Sigh, and Cry for all the Abominations that be done in the midſt thereof.* Againſt which, the *Older Engliſh Bibles* had the Letter *TAV* in the *Margent*, though the *Later* leave it out, contenting themſelves only with the Reference to *Exod.* 12. 7. which was in the *Old.* But ſure, even that *Reference* were vain, did not both the *Older Tranſlators*, and the more *Modern* conſpire, in concluding that theſe *Two* were *Parallel Places*; and ſo, that the *Mark* on the *Mens Foreheads* in *Ezekiel*, and the *Aſperſion* of the *Lambs Blood* on the *two Side-poſts*, and the *upper Door-poſts* of the *Iſraelites Houſes*, were of the ſame Nature and Faſhion.

The *Sign* of the *Croſs*, as we uſe it, is in ſome ſort a Means to work our Preſervation from Reproach and CHRISTS *Mark*. Surely the *Mind*, which as yet has not hardned it ſelf in *Sin*, is ſeldom provoked thereunto, in any groſs and grievous manner, but *Natures ſecret Suggeſtion objecteth* againſt it *Ignominy* as a Bar: Which conceit being entred into that *Palace* of Mans *Fancy*, the *Gates* whereof have imprinted in them that *Holy Sign*, which bringeth forthwith to mind whatſoever CHRIST hath *wrought*, and *We Vowed* againſt *Sin*; it comes hereby to paſs, that *Chriſtian Men*, never want

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a moſt *Effectual*, though a *Silent Teacher*, to avoid whatſoever may deſervedly procure *Shame*. Let us not think it Superfluous that *Chriſt* has his *Mark* apply'd unto that *Part* where *Baſhfulneſs* appeareth; in Token that they which are *Chriſtians*, ſhould at no time be *aſham'd* of his *Ignominy*: So *Hooker*, *Eccleſiaſtical Policy*, *lib.* 5. p. 162.

Nor did the Uſe of the *Croſs* appear ſo indifferent to Dr. *Donne* the Dean of St. *Pauls*, upon *Other Occaſions* beſides *thoſe* remembred by Dr. *Raynolds* above; as is evident from the following inſtance: 'In the *Perſecuti-*'*ons* (ſays he) in the *Primitive Church* (and therefore in the *Firſt three Centuries*) 'the *Martyrs* which were hur-'ried to *Tumultuary Executions*, and could not be *Heard* 'for *Noiſe*, in excuſing themſelves of *Treaſon*, and *Sedi-*'*tion*, and *Crimes* imputed to them, to make their Cauſe 'odious, did uſe in *Sight* of the *People* (who might *ſee* a 'Geſture, though they could not *hear* a *Proteſtation*) 'to *Sign* themſelves with the Sign of the *Croſs*, to let 'them know for what *Profeſſion* they *Died*; ſo that (as 'he concludes) the *Sign* of the *Croſs* in that Uſe there-'of, in that Time, was an *Abridgement* and a *Catechiſm* 'of the *whole Chriſtian Religion*: So he, *in Serm.* on *Gen.* 1. 26. Then which, there cannot be devis'd a more pregnant Teſtimony of the Import of the *Croſs*, in the *Primitive Times*.

For the Groſs *in* Confirmation.

The Sign of the *Croſs* was ſo generally received in S. *Auſtins* time, that he makes it a wonder, if any man ſhould be ignorant of it. *Quid eſt, quod omnes Noverunt* (ſays he, *Tractat* 118. *in Johan*) *Signum* CHRISTI, *niſi Crux* CHRISTI? What is that which all the World takes Notice of? That *Sign* of CHRIST, what is it but the *Croſs* of CHRIST? And ſo highly was it eſteem'd by him, and the *Holy-Men* of *that Age*, that he profeſſes, unleſs it be added, *Sive Frontibus Credentium, ſive ipſi Aquæ, qua regenerantur, ſive Oleo, quo Chriſmate unguntur,*

'Unleſs (ſays he) the Sign of the *Croſs* be uſed in *Bap-*
'*tiſm*, and in *Confirmation* (for as he obſerves after, the
Name of *Chriſme* both *Councils* and *Fathers* give to *Con-*
firmation) *Nihil eorum rite perficitur*, None of them are
Rightly performed: That is, according to the Orders
and Rites of the Church, So S. *Auſtin*. The *Croſs* there-
fore, upon *this*, or the *like Conſideration*, is enjoyned
to be uſed in *Confirmation*, in the Book of *Common-*
Prayer ſet forth and allowed in *Edward* the VI's Reign:
And I find it not at any time Revoked; but it is left (as
it ſeems) to the *Biſhops* Diſcretion to uſe, or not uſe
the *Croſs* in *Confirmation*; Thus *Edward Boughen* Chap-
lain to the Lord Biſhop of *Oxford*, in a Sermon of *Con-*
firmation, at the Viſitation of *John* Lord Biſhop of *Ox-*
ford 1619. Nor ſtays he here, but proceeds. 'Neither
'do we deduce the *Antiquity* of this Ceremony of the
'*Croſs*, from S. *Auſtin*'s or S. *Cyprians* Age only, but we
'go higher to the Times wherein *Tertullian* and *Clemens*
'*Alexandrinus* flouriſhed: *Tertullian* ſays, *Caro ſignatur,*
ut & Anima Muniatur (*de Reſur. Carnis*) The Body
is Signed with the *Croſs* (in *Confirmation*) that the Soul
may be fenced againſt all Temptations: And *Clemens*
Alexandrinus (as *Euſebius* Notes, *Hiſt. Eccleſ. l.* 3. 28.)
obſerves not only the Practice of *Confirmation in S.*
John's time, but with all this Ceremony of the *Croſs*,
whereby this *Sign* ſeems alſo to be *Apoſtolique*: For S.
John the *Apoſtle* having newly conſtituted a *Biſhop* in
Aſia, delivered him a goodly proper *Young-Man* (whom
he had a great liking to) to be train'd up by him in
Chriſtian Religion: The *Biſhop* took him, and brought
him up with great Care and Diligence ἕως τὸ πλησίον ἐφάνη,
and at laſt he *Enlightned* him, that is, *Baptiz'd* him:
The *Biſhop* having thus *Baptiz'd* this Young-man, com-
mitted and commended to his Charge; he had ſuch Care
of him, he gave him ſo good and ſo *Chriſtian Educa-*
cation, that at laſt he added τὸ τέλειον φυλακτήριον τὴν σφρα-
γίδα τοῦ κυρίου, the *Seal* of the Lord, meaning *Confirmati-*

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on (which was finiſh'd with the *Sign* of the *Croſs*) which was ὡς φυλακτήριον, as a *Defence* or *ſafe-guard* from thoſe Powerful Enemies, *Sin* and the *Devil* (ſo *Chryſoſtome* uſes the word) or as an *Antidote* againſt *Poyſon* (ſo *Phyſitians* call it) and τὸ τέλειον φυλακτήριον, the laſt, *the moſt perfect Defence*, he could add unto him, which was *Confirmation*; and therefore call'd, τελείωσις, the *Perfection* of a *Chriſtian*. So *Boughen*, *Ibid.*

For Prayer *for the* Dead.

Dr. *Fulk* acknowledges, that *Ambroſe*, *Chryſoſtome* and *Auguſtine*, allowed *Prayer for the Dead*; and that *Tertullian*, *Auguſtine*, *Cyprian*, *Hierom*, and *a great many More do witneſs*, *that Prayer for the Dead*, *is the Tradition of the Apoſtles*. So he, *Anſwer to a Counterfeit Catholick*, pag. 44.

A Treatiſe publiſhed by the *Proteſtant* Divines of *Wittemberg* in the year 1584. Intituled, *Acta Theologorum Wittenbergenſium*, &c. Affirms that the *Greek* Church at this day believes *Invocation* of *Saints*, and *Prayer* for the *Dead*: Which is alſo confirm'd by the Teſtimony of Sir *Edwyn Sands* in his *Europæ Speculum*, p. 233. as is before noted.

And for the *Lutherans*, let them ſpeak for Themſelves, *Scimus Veteres loqui de* Orationes pro Mortuis, *quam Nos non prohibemus*. *Apol. Confeſ. Auguſtan. We know the* Antients *ſpeak of* Prayer for the Dead, *which we forbid not*. So the Apology for the *Confeſſion* of *Auſpurg.*

The Book, called, *The Inſtitution of a Chriſtian Man*, compoſed by the *Biſhops*, and the *Clergy* of the *Convocation*, and after it was Subſcribed by all their Hands, preſented to K. *Henry* the VIII. in the year 1537. for his Royal Approbation, and ſet forth after under the Title of, *A neceſſary Doctrine for all ſorts of People* in the year 1544. with a *Preface* before it in the *Kings* Name to all his *Subjects*, recommending it to them as a ſure Directory in points of *Doctrine*, and of *Practice*; in the Cloſe concerning *Prayer* for the *Dead*,

ſpeaks thus, 'Since *Charity* dictates, and the Book of *Maccabees*, and alſo the *Writings* of the *Antient Doctors* of the Church, confirm it to be Wholſome and Pious, to *Pray* for the *Dead*. And becauſe this *Cuſtom* has continued in the Church from the *Primitive Times*, and even from thoſe of the *Apoſtles* themſelves; for that very reaſon is it to be ſuppoſed, that *Prayers* for the *Dead*, are Acceptable to God; and not in the leaſt *in Vain*. And aſſuredly it is clear, that it is agreeable to *Chriſtian Charity* to recommend our *Neighbours living* or *dead* in our Prayers to God, and to invite others, *ſo* to joyn with us in our Prayers; and to take care, that according to the *Cuſtom* of the *Church*, and the Opinion of the *Antient Fathers*, we remember our *Dead Brethren* in our *Maſſes* and *Obits*, and giving of our *Doles*. For ſuch kind of Things as they are of Uſe and Advantage for Them, for whom they are performed, ſo alſo they expreſs our *Charity* to the *Dead*, &c. Notwithſtanding their Zeal ſhown afterwards againſt the Abuſes of the *Papacy*, *Purgatory*, *Indulgences*, and the like: Thus theſe *Biſhops* and *Clergy*, concerning whom Biſhop *Andrews* in his *Anſwer* to *Bellarmine* is bold to ſay, that they were *Viri ſummi eruditionis laude (quam late patet Orbis* Chriſtianus*) notiſſimi*, &c. *Extraordinary Men, and Celebrated for the Fame of their Learning, all over the Chriſtian World.* Thus he c. 1. p. 23. of that *Anſwer*. Nor did He himſelf diſſent from *thoſe Biſhops* in this particular. *Quod ad* Orationes & Oblationes pro Defunctis *attinet parum eſt quod eis Contradici queat, negari non poteſt Conſuetudinem eam eſſe Vetuſtam*, &c. So he in his Anſwer to *Perrons* Reply. As to *Prayer* and *Oblations* for the *Dead* (ſays he) there is little to be ſaid againſt them: It cannot be deny'd to be an *Antient Cuſtom*.

That they were in Uſe for the *Three*, or *Four firſt Centuries*, is owned by *Uſher* in his Anſwer to *Malone*.

Nay, *Calvin* himſelf could not deny but that they were *moſt Antient*, even at the ſame inſtant, when he *Reformed* them out of K. *Edwards Liturgy*.

When any Party is *Departed*, does the *Bell* ring out his *Knell*, that Others may take notice, and thank God for his Deliverance out of this Vale of Miſery? Or, as the *Antient Church* uſed, accompany him with *Interceſſion* unto Gods *Judgment Seat*? Both which *Tolling* and *Ringing* out, be in many places *Neglected*. This is an *Article*, among the fore-cited *Articles* of Biſhop *Montague's Viſitation*, for the Dioceſs of *Norwich* in the year 1633. *Tit.* 6. of *Sacraments and Sacramentals*. Nor is it to be forgotten that this is the ſame Biſhop *Montague*, whoſe Memory Dr. *Martin* Dean of *Ely* profeſſes ever to Reverence, as of a Perſon of as great Learning, Judgment and Authority, (in matter of *Church-Hiſtory* and

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Antiquity) as any that has Adorned the *Chriſtian Church* in this our *Age*. Thus Dr. *Martin* in his 5 *Letters* publiſhed by Dr. *Watſon*, in the year 1662. *Letter* 2.

Such were the *Articles* of *Enquiry* in the *Viſitations* of thoſe days. And accordingly ſuch was the *Open Practice* of ſome, even in their *Pulpits*, as it was pleaded for by others in the *Schools*. For among the *Innovations* (as they term them) *in Doctrine*, noted in the fore-cited Copy of the Proceedings of Archbiſhop *Uſher*, Dr. *Prideaux*, Dr. *Ward*, Dr. *Browning*, Dr. *Featly* and Dr. *Hacket* at the Biſhop of *Lincolns* (*Williams*'s) in *Weſtminſter* in the year 1641. I find this remembred. Some have introduced *Prayer for the Dead* as Mr. *Brown* in his *Printed Sermon*, and ſome have coloured the Uſe of it with Queſtions in *Cambridge*, and diſputed, that *Preces pro Defunctis*, *non ſuppoſunt Purgatorium*, So they *Innovat.* 7. And it is very probable they took up this Cavil from the Libeller *Burton*, who in his *two Sermons* and *Apology* 2636. raiſes the ſame Complaint againſt *Brown* on the ſame ſcore. To whom Dr. *Heylin* returns this in his Defence. *Browns Prayer* before his *Sermon* if you are agrieved at, you may find the very Clauſe *Verbatim* in K. *Edwards firſt Liturgy*, *Anno* 1549. which in that very *Act* of *Parliament* wherein the *Second* was Confirmed, is ſaid to be *a very Godly Order*, *agreeable to the Word of God, and the Primitive Church.* Thus *Heylin*, in his Anſwer to *Burton*, *cap.* 6.

And that theſe *Prayers for the Dead* had preſerved their Place and Eſteem in the *preſent Liturgy*, is the Wiſh of *Forbes* Biſhop of *Edenburgh*; nor can he forbear falling into a juſt and free Expoſtulation with the Church of *England*, for Diſſenting from the *Antient Church*, in her leaving them out; for upon Occaſion of remembring thoſe *Formes* in the *Communion-Office*, as well as in that of the *Burial* of the *Dead* in K. *Edward*'s *Liturgy*, he has theſe words, *Haſce Preces* Antiquiſſimas & Piiſſimas, Buceri *aliorumq; monitu & Concilio*, *poſtea* Præſules Eccleſiæ Anglicanæ *expunxere*, *aut in Aliam*, *neſcio quam Formam*, *hodiernam Novitatem redolentem convertere:* Iſaacus Caſaubonus *in Reſpon. ad Epiſt. Card.* Perronii, *nomine Sereniſſimæ Su.* Britanniæ *ſcripta Affirmat hunc Ritum* Orandi *pro* Mortuis Eccleſiam Anglicanam, *& ſi non damnet in* Primis Seculis, *hodie tamen ſibi non putare retinendum*, &c. p. 54. And then proceeds as follows, *Sed utinam* Eccleſia Anglicana, *quæ ſingularem certe alioqui meretur Laudem*; *ob magnam multis aliis in Rebus*, *& ſi forte non paris Momenti*, *Moderationem adhibitam*, Univerſalis Eccleſiæ antiquiſſimæ Conſuetudini *hoc in negotio*, *ut & in* aliis Nonnullis, *ſeſe potius Conformaret*, *ſed*, *quam ob Errores & Abuſus*, *qui paulatim irrepſerant poſtea*, *ingenti cum aliorum fere* Omnium Chriſtianorum Scandalo *ſimpliciter rejeciſſet*, *& penitus*

ſuſtu-

ſuſtuliſſet. Forbeſii Conſiderationes Pacificæ & Modeſtæ, Conſid. de Purgatorio part. 2. *c.* 3. §. 19. 'Theſe *Primitive* and *Devout Prayers* (ſays he, ſpeaking of thoſe *Formes* for the *Dead*) 'the *Biſhops* of 'the Church of *England* afterwards, at the Inſtigation and Ad-'vice of *Bucer* and *Others*, raſed out, or gave them I know not 'what Turn, more favouring of *Modern Novelty*. *Iſaac Cauſau-'bon* (as he goes on) in an *Anſwer* of his, in the Name of the 'K. of *Great Britain* made to Cardinal *Perrons Letter*, ſays, That 'the Church of *England*, although ſhe condemns not the Practice 'of *Prayer for the Dead* in the *Firſt Centuries*, (ſo early then it 'was in Uſe) yet ſhe thinks it not Expedient for her to retain 'that Uſage at this day, *&c.* p. 54, *&c.* (a fair Confeſſion of her Renouncing the *Primitive Church*, after all her boaſted Preten-ſions to it:) With which *Anſwer* the *Biſhop* not at all ſatisfied, proceeds as follows. 'But it were to be wiſhed that the Church 'of *England*, (ſays he) which otherwiſe merits no ſmall Praiſe 'for her great Moderation ſhown in many other Things, and 'thoſe perhaps not of the ſame Moment; had on *this Occaſion* and '*ſome Others* Conformed to the moſt *Antient Practice* of the *Uni-'verſal Church*, rather than for ſome *Errors* and *Abuſes* that crept 'in after by degrees, to the great Scandal of almoſt all other '*Chriſtians*; abſolutely to have Renounced, and entirely Re-'moved this *Uſage*. So Biſhop *Forbes*, the firſt Biſhop of *Eden-burgh*, who held that eſteem with K. *Charles* the I. That, upon the Archbiſhop of S. *Andrews* enquiry at the *King*'s firſt Erection of *Edenburgh* into an *Epiſcopal See*, Whom his *Majeſty* deſigned for that *Promotion*: *Who* (ſays his Royal Maſter freely) *but Forbes*? *Worthy* (as you your ſelf well know) *to fill a greater Chair.*

To paſs nearer yet to our Times. In the Copy of her *Royal Highneſs*, the late Dutcheſs of *York*'s Motives, ſet forth by *Royal Authority*, in the year 1686. We are aſſured upon the Word of that Excellent *Princeſs*: 'That having ſome Speech with *Two* of 'the *beſt Biſhops* we had in *England*, (that is *Sheldon* A. B. of *Can-terbury*, and *Blandford* B. of *Worceſter*, as the Margent acquaints us) 'They both told her, there were *Many Things* in the *Roman* '*Church*, which (it were *very much* to be *Wiſhed*, they are their 'own Words) *We* had *kept*; as *Confeſſion*, which was no doubt, '*Commanded by God*: That *Praying for the Dead*, was one of the '*Antient Things* in *Chriſtianity*. Nor do they ſtay here, but add, 'That for their Parts, they *did* it *Daily*, though, they would '*not own it*. From which frank Confeſſion it appears, that thoſe *two Prelates* were good Inviſible *Catholicks* at the ſame time in their *Cloſets*, and good Viſible *Proteſtants*, in their *Churches*.

But

But what was the Concealed Practice of these *Prelates* in Corners, seems to have been the Open and Avowed Practice or Opinion of *Others* of the *same Communion*, who have not stuck to make as Solemn Mourn and Lamentation for these *lost Devotions*, as for their *lost Friends*. Such was the above-named Bishop *Forbes*, to whom we may add the Learned *Herbert Thorndike*, late Prebend of *Westminster*, who in his last *Manuscript-Paper*, written before his Death under his own Hand, was bold to Note and Bewail it as *a Defect in the Reformation, that it wanted Prayers for the Dead*: But what the *Reformation wanted*, he took Care to *supply* for his own *Particular*, by leaving this *Epitaph* behind him, when he was Buried in *Westminster*, of which Church he was Prebend. *Hic jacet* Herbertus Thorndike, *quondam hujus Ecclesiæ Prebendarius. Qui Vivus, veram Rationem & Modum Reformandæ Ecclesiæ, Precibus Studiisq; prosequibatur. Tu Lector* Requiem ei in CHRISTO, *& beatam Resurrectionem precare. Here lyes* Herbert Thorndike, *once Prebend of this Church: Who Living, pursued the true Way and Method of* Reforming the Church *by his Prayers and Studies. Thou Reader Pray for his* Requiem *in* CHRIST, *and Happy Resurrection.* So equal a *Reconciler* was he betwixt the *Catholicks* and *Protestants*, that *Erasmus*-like, he hung between both; for if the *Protestants* had him *Living*, he gave himself *Dead* to the *Catholicks*: And as his *Epitaph* begins (like *Himself*) with *Reforming of the Church*; so it ends (like *Himself*) with *Reforming of the Reformation.*

More briefly and plainly yet Dr. *Barrow* late Bishop of S *Asaph*, (who could not be frighted from this practice, though he died during the Heat of the late *Plot*) *Ora, pro Anima Mea.* And though both their *Epitaphs* met with the like Fate, to be *Buried* together with their *Authors*; yet may it seem a Work of some Piety to give them that *Resurrection*, which they so earnestly wished for *Themselves.*

For *Communions* (or *Masses*) for the *Dead.*

A *Latin Copy* of the *Service-Book* Printed 2 *Eliz.* has in it an *Office* for *Communions* at *Burials* (*Celebratio Cœnæ Domini in Funebribus*, &c.) And *Offertories* at *Burials* did lest to be Frequent (if they were *Considerable Funerals*) to the middle of K. *James* his Reign. Nor is the fore-mentioned *Communion Office* to be pass'd over, as a Celebration that stole out from a Private Hand without Authority. For that *Common-Prayer-Book* was done into *Latine* by Command, and Authorized by the Great Seal of Q. *Elizabeth*. So, *Coal from the Altar*, p. 23. Esteemed to be the work of *Walter Haddon*; and Recommended by the Queen to all the Colledges in *Ox-*

Oxford and *Cambridge*, the Colledges of *Winchester* and *Eaton*, &c. to be received into Use; for so run her *Letters Patents*. *Quoniam Intelligimus Collegia utriusq; Academiæ, Collegium item Novum prope* Wintoniam *&* Ætonenses, *&c.* Q. *Letters Patents* 6 *April. Eliz.* 2. And for what is Peculiar in the *Obits* and *Exequies*, and runs Counter to the *Statute*, it is warranted by the *Queens* special *Non Obstante*. *Peculiaria quædam in Funebribus & Exequiis decantanda, quæ Statuto non obstante*, &c. say the same *Letters Patents*. Thus *Holy Table, Name and Thing. pag.* 56, 57. At Q. *Elizabeths* first coming to the Crown, a *Proclamation* was set forth, forbidding any man to alter any *Ceremonies*, but according to the *Rites* of her own *Chappel*; which were indeed the entire *Ceremonies* of the *Mass*, but that the *Lords Supper*, *Creed* & *Litany* was in *English*, as was usual in her *Fathers* time, *Camdens Eliz.* p. 23. *Stow* p. 614. *Litany with Suffrages*, Printed 16 of *June* 1544. As therefore that Wise *Princess* made shift for a time with her *Sisters Seal*, so did she with *Her Ceremonies*, but forsook them *Both* as soon as she could otherwise be provided. So *Holy Table, Name and Thing*, pag. 34, 35. leaving the *Colledges* at more Liberty in their particular *Obits* and *Exequies*, as also in their *Latine Service*, and the *Monkery* of their *Fellowes*; by it all which should seem, that the *Colledges* in those days appear'd like the Remainder of the *Latine* Church, which stood out from the rest of their Fellows, as being not yet come over to the *Reformation*; in the same nature as the *Kentish* Men refused to Bow to the *Conquerors* Sword, until he had confirm'd to them their *Antient Priviledges*. For after all the Noise of the *Queens* Act of *Uniformity*, so distant was the Face of Worship in the *Collegiate Churches* of those Days, from that in the *other Churches*, as the Distance between the present *Cathedral* and *Parochial Churches* appears not greater; whose *Modes* are yet so different, as notwithstanding the *late Kings* like boasted *Act* of *Uniformity*; the *Dissenters* who are at fierce War with the *One*, want but a little of Closing with the *Other*.

She had a *Crucifix* on her *Altar* in her *Chappel*. So *Thuanus Hist.* l. 13. p. 670.

To conclude, It appears upon a Review of the Premises, that the *Exiled Cavaliers* and *Sequestred Clergy*, upon the *late Kings* Return did not more earnestly long for the Restoration of the *New Liturgy*, nor the *Dissenters* and *Silenced Non-conformists*, after the *Bartholomew-Tide* Suspencion thirst for *No Liturgy* more zealously, than the fore-named *Churches* and *Churchmen* have renewed their *Desires* for the *Old-Liturgy*: Wishing no less passionately for the *Antient Liturgy* of the *Primitive Reformation*, than the Church of *England* does with one Voice in the *Commination-Office* on *Ash-Wednesdays*, cry out for the *Antient Discipline* of the *Primitive Church*.

FINIS.